our spiritual growth we can become one self with
all beings, know them as part of our self, deal with
them as if they were our other selves; for then
the division is healed, the law of separate self-
affirmation leading by itself to affirmation against or
at the expense of others is enlarged and liberated by
adding to it the law of our self-affirmation for others
and our self-finding in their self-finding and self-
realisation. It has been made a rule of religious
ethics to act in a spirit of universal compassion, to
love one's neighbour as oneself, to do to others as
one would have them do to us, to feel the joy and
grief of others as one's own; but no man living in
his ego is able truly and perfectly to do these things,
he can only accept them as a demand of his mind,
an aspiration of his heart, an effort of his will to live
by a high standard and modify by a sincere
endeavour his crude ego-nature. It is when others
are known and felt intimately as oneself that this
ideal can become a natural and spontaneous rule of
our living and be realised in practice as in principle.
But even oneness with others is not enough by itself,
if it is a oneness with their ignorance; for then the
law of ignorance will work and error of action and

wrong action will survive even if diminished in
degree and mellowed in incidence and character.
Our oneness with others must be fundamental, not
a oneness with their minds, hearts, vital selves, egos,
—even though these come to be included in
our universalised consciousness,—but a oneness
in the soul and spirit, and that can only come